MENTAL HEALTH AND WORLD PEACE.

A Narcotic

"That which hath been is that which shall be—and there is no new thing under the sun." Here is a mental opiate, used in Bible times and before, and in wide use today. The League of Nations Commission on Narcotics should take some action about it, especially in the interests of world peace. "We have always had and always will have war." With this ancient sedative, people are putting themselves to sleep today, and as they sleep and dream, we may drift so far as they care to war.

For people who have not given this paralyzing thought a place in their minds, it may be worthwhile to point out that things are not as they have always been. Human nature, it is true, has not changed appreciably in the few thousands of years of which we have record. The physical world also continues much the same age after age. If the preacher referred to these, he was correct. But if he meant that our culture, our human responses to our environment are and must continue the same, he was certainly wrong.

In regard to the war and peace, three great changes have taken place in the last few years. In the first place, science has advanced to such a degree that we are almost masters of physical nature. At present there is no need why anyone in any part of the world despite all the calamities of nature should be hungry, ill-fed or ill-housed. War need not come upon us for any such reason as set forth by Karl Marx. In the second place, in the League of Nations we have the machinery, (not so effective as we would like) for the settlement of international disagreements without resorting to war. In the third place, we have a larger number of people than ever before with sufficient knowledge and appreciation of other cultures and nations and with sufficient horror of war
to put such a check as the world has never before seen on those who advocate fighting as a way to settle our disputes. Human nature and the physical world may continue relatively fixed, but our culture does not. If we are to be alert and mentally healthy in regard to peace, we must by all means eschew that paralyzing thought, "There is nothing new in the world."

A Second Narcotic.

A year or so ago the Japanese police took into custody a number of citizens on the charge that they were entertaining "dangerous thoughts." In regard to war, one of the most serious ideas we can entertain is that what with our Gospel of Peace and our scientific achievements, we are just going to drift pleasantly into an era of universal peace. To hold such an idea, one must be unconscious of the attractiveness of the tribal gods before whom so many people the world over are worshipping to-day. We just naturally more or less suspect, fear or despise foreigners. In varying degrees they are outlandish. We can readily believe evil of them. This makes it easier for us to think well of our own people, and consequently what is much more important, of our own personal selves. Re-inforcing our natural tendencies, our historians tend to make foreigners unreasonable and our own people heroic. What more natural than that we should bow down before the totem of our tribe, or the flag of our nation? But it is just this heavily re-inforced natural tendency which is keeping us from going forward to a new era of world-wide friendship and co-operation. These patriotic thoughts of ours are explosive. They have it in them to blast our hopes of international peace. It is a very very serious matter for people to think that peace may be had at a low price in effort or in thought. Tribal gods are dangerous.

What are we to do?

By all possible methods of influencing human behaviour, whether through churches or schools, by books, newspapers, by drama and radio broadcasts, we should try to achieve the following results. In the first place, we should try to discredit all boasting, whether about ourselves, our families, about our nation or our race. It really means that we are struggling to keep up or to enhance our regard for ourselves. It tends to destroy friendship, and certainly makes the thought of violence and fighting less repugnant!

In the second place, we should give our most earnest
MENTAL HEALTH AND WORLD PEACE

attention to bullying, whether by those who feel superior in our homes or schools, or by nations which feel they have the strength to indulge in this primitive type of pastime. We should impose a special and very heavy tax on those who are guilty of such treatment of others, the proceeds to go to mental hospitals and prisons, for not a few victims just naturally find their way to these institutions. The Treaty of Versailles with all its tragic consequences should by this time have us all cured of national bullying. Instead, in the case of Italy and Germany the disease has proved contagious and is showing itself these days in most virulent form. These countries, not to mention others, are so abnormal mentally that they are a menace to world peace. So long as bullying continues, we may look for its victims in mental hospitals and prisons, and we may expect ever-recurring wars among the nations.

In the third place, we should back all international organizations of goodwill. The League of Nations should of course receive our active support, but in addition, as a newer and probably more important project, we should be behind the International Co-operative Movement. If only we can get the world organized on a co-operative and mutual aid basis the competitions and rivalries for raw materials and markets, so provocative of war, will be supplanted by friendly and helpful relationships between the great and controlling co-operatives of the nations. With a sense of collective security in our economic life such as the Co-operative Movement can give us, we are in far better position to maintain our mental health and alertness, and certainly in better mood to live at peace with our fellowmen, whether people of foreign lands or our fellow-nationals.

WHAT WE NEED TO-DAY.

"For it is an outbreak of gentleness we need in this age of power and knowledge. Compassion and friendliness are every bit as important to achievement as erudition and accumulated knowledge. A million pounds spent in training our administrators in the human aspect of their work would do more to rid citizens of the emotions that go into the explosiveness of war than ten times the amount expended upon assisting them to pass matriculation and learn how to run their institutions methodically".

Lord Allen of Hurtwood, Contemporary Review, April 1936.

CURSES

Cursed be the social wants that sin against the strength of youth! Cursed be the social lies that warp us from the living truth! Tennyson—"Locksley Hall."
Dear Mr. Editor,—

At your request, I am sending a copy of "A Statement of Convictions" to the News. The statement grew out of the challenge given by Mr. Mathieson, in his letter regarding war, published in the May number of the News.

While the question of how best to make public our convictions on the matter was under discussion, one of the gentry of Chengtu strongly supported the idea of a statement which could be signed by people of different nationalities and various beliefs. With this end in view the accompanying statement was drafted and circulated (in Chinese), and signed by over thirty of the leading men in Chengtu. Later it was printed in Chinese and in English and a number of Chinese Christian leaders, and (in order to maintain a balance between the different nationalities and missions) thirty missionaries, living in Chengtu or passing through Chengtu at the time, were given an opportunity to sign the statement.

The final draft was printed just before the Press closed for the summer and included, in addition to the Chinese names subscribed, those of fourteen missionaries, whose names had come in by that time. Since then a number of additional signatures have arrived and it would seem advisable to print another edition, so that those who wish to make use of the statement might have their own names included in sending it to friends or papers abroad.

Will those in the province who wish to use the statement, kindly send their names to the undersigned before the end of September, indicating at the same time the number of copies desired.

It may be in place to add that there is no organization responsible either for the preparation or the issuing of this statement, but each person interested, undertakes what he or she feels called upon to do.

Yours,

R. O. Jolliffe.

Note. We heartily endorse this suggestion as one thing we might do to register our deep abhorrence of the senselessness and tragedy of war.

The Editor.
As a group of those interested in the welfare of China and of the world we believe it is in place to express our convictions upon the question of War and International Relations.

We believe in mankind as a rational creation of God and therefore that between groups and nations, as between individuals, man's actions should be brought to the bar of reason. We do not believe that any undertaking in which man ruthlessly slays man is a rational procedure; and are convinced that it is out of harmony with man's function in the scheme of intelligent creation.

We believe in the moral order of the Universe and that man is included in that moral order. We are convinced that war is an offence to God as the Creator both of man and of that moral order and that war brings the deepest injury to the moral sensitivities of man himself.

We believe that a world order based upon justice, righteousness, goodwill and peace is not merely a dream but a possibility and in accord with the prayer that the "will of God be done on earth as it is done in heaven".

We call attention to the fact that some of the loftiest prophets, sages and seers of all lands have for centuries taught the futility and the wickedness of war and that in recent years sixty-two nations have declared, in such agreements as the Paris Pact, that they "condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another."

Realizing that the causes of wars lie largely in the cupidity and in the fears of certain groups within all nations and that until a sufficiently strong conscience on the matter has been born among the people of all lands, no nation can be safe from war nor free from the fear of war, we would, therefore, call upon all those who feel, with us, that war is a curse to endeavour to arouse the conscience of all peoples on this matter.

We are conscious of the bearing on this question of the fact that modern methods of mechanization have brought all countries into close proximity and made it possible that mere accident or contingent circumstances may place one nation in a most powerful and unequal position in its relation to other nations. We feel that this adds a factor of urgency
A STATEMENT OF CONVICTION:

to our convictions that we must look to the awakened moral judgments among all peoples as the only sure basis of peaceful international relations.

In view of the position which Christianity holds in some of the larger nations of the world, and in view of the teachings and meaning attending the life and death of Christ himself, there rests upon those who follow the Christian religion a particularly heavy responsibility, in proving the validity of the Christian view of life, to provide a constructive contribution toward the welfare of the world, and toward arousing the conscience of mankind in an endeavor to bring safety to the weaker nations.

In harmony with the foregoing statement we would call for a united effort on the part of all who share these convictions to endeavour in every way possible and in all lands to awaken the conscience of people to the following:—

(1) That warfare, armed or economic, as a method of setting international or national disputes, is incompatible with the teaching and example of the great moral leaders of all ages.

(2) That group cupidity, playing upon false patriotism, is able to create wars of aggression against weaker nations and to produce unrest in all lands.

(3) That it is the duty of people of goodwill everywhere to create a world-wide public opinion which will condemn a nation or clique that resorts to war from a motive of self-interest or mistaken conception of honor as guilty of a crime against humanity.

OUR HOPE

The crest and crowning of all good,
Life's final star is brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.
Come clear the way, then, clear the way;
Blind creeds and kings have had their day,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for Man.

Edwin Markham.
"War is a human habit surviving from days nearer the childhood of the race, and like the childish habits of thumb-sucking and nail-biting it can be cured," said Dr. Henry J. Cadbury of Harvard University, to a group of peace workers.

During these days when international tensions are multiplying, disarmament efforts are failing, nations are rearming, militaristic nationalism is spreading, and treaties are being broken, discouraged people talk about the "inevitable war" that will break out during the next five years. But in spite of armament races, "dissatisfied powers", suspicion and fear and economic unrest, in the hearts of many people in every land there is a passionate longing for peace.

In England the peace ballot revealed how overwhelming was the peace sentiment among all classes of people. 11,000,000 persons voted for the League of Nations as a great peace-maker. In "Dick" Shepphard's peace-pledge campaign 85,000 men have declared they will take no part, directly or indirectly, in another war. In the United States alone there are more than a hundred peace organizations. Scores of denominational gatherings, young people's conferences and labor organizations have issued strong peace declarations. For lovers of peace and international understanding several tens of summer schools, conferences, camps, institutes, seminars and international tours are being held during the summer of 1936. "Educating the Educators for Peace" is the slogan of the Institutes of International Relations, since those who attend are largely teachers, ministers, college students, program chairmen of service clubs and women's organizations Y.M. and Y.W. secretaries and other community leaders. Seven such institutes, distributed across the country from Massachusetts to California, are being held during the summer of 1936. Peace propaganda, as in the advertisements of "World Peaceways", by spoken address, by books, leaflets, pictures, posters and plays, is filling an increasingly important place.

An international peace garden of 2,200 acres, visited by as many as 50,000 people daily, has been created as a memorial to the peaceful and friendly relations which have existed between the United States and Canada for more than hundred years. It is the belief of Toyohiko Kawaga that "when we succeed in internationalizing the cooperative
movement we shall at least have laid an economic foundation upon which to realize world peace." Here and there all over the world are individual achievements for peace, some small and of only local interest, but very significant in the aggregate. In Cleveland 5,000 persons participated in a Mothers' Day peace parade. A policeman was heard to remark, "Golly, I didn't know there were that many people in the world that didn't want to fight."

Realizing the need to synthesize and mobilize peace sentiment, a group of national leaders planned an Emergency Peace Campaign, calling upon the people of the United States to make a sacrifice for peace now to prevent war later. It has been called by some, "The greatest peace effort yet made in the United States." The campaign was dramatically launched in April with a nation-wide radio broadcast, a pigeon releasing ceremony at the foot of the Washington Monument and a great mass meeting in Carnegie Hall, New York. The purpose of the campaign is to keep the United States from going to war and to achieve world peace by (1) strengthening pacific alternatives to armed conflict; (2) bringing such political and economic changes as are essential to a just and peaceable world order; (3) recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war; (4) acquainting peace-minded people with the program and policies of the member organizations of the National Peace Conference and other peace groups. The campaign has enlisted the cooperation of numerous and varied religious, racial, farm and labor groups, certain American Legion posts, peace organizations, schools and colleges. In Altoona, Pennsylvania, a "telephone squad" of women called up every number in the city directory, inviting the party at the other end of the wire to attend the local peace rally. During the first phase of the campaign 278 mass meetings were held in cities in 47 of the 48 states, during 28 days. Chief among the speakers was George Lansbury, M.P., former leader of the British Labor Party. The 77 year old pacifist was greeted by huge crowds in the 23 cities he visited and he reports that in the truly American hustle he seemed almost to have solved the problem, as far as his tongue and legs were concerned, of perpetual motion! In addition to Mr. Lansbury some 200 prominent men and women, grouped in units of 2 or 3 people, spoke from probably 1,000 platforms, reaching many millions of people. But this is not enough, say the campaign leaders—every man, woman, and child in the
United States must be reached and convinced of the criminal futility of war.

Early in the summer some 400 representatives of the student bodies of American colleges and universities and other young people were enrolled as Peace Volunteers by the youth section of the campaign. Following special training at peace institutes, groups of 4 or 5 Volunteers under a competent leader were stationed in politically strategic rural communities in 30 states, to direct the peace consciousness of the community into politically effective channels. Volunteers were to pay half of their summer expenses which were estimated at $75. Projects undertaken by them were to include organizing peace forums and discussion groups, producing anti-war plays with local casts, addressing workers, churches, women’s clubs, circulating peace literature, etc.

The 1936 budget of the Emergency Peace Campaign was a million dollars. The campaign has been planned for two years. The first phase is already concluded, the second one is to take place in the autumn, the third next spring and the concluding period in the autumn of 1937.

Contrasted with the Emergency Peace Campaign and Student Peace Strikes which involved half to three quarters of a million students, both so seriously planned and carefully scheduled, is another peace movement, that of the Veterans of Future Wars, which emerged rather accidentally and spread spontaneously like wildfire. A small group of Princeton upperclassmen in one of the university’s famous eating clubs, conceived the idea of the organization which was apparently intended to be a satire, confined to one campus, on the profiteering activities of veterans’ organizations. Every veteran gets a bonus, they argued, and gets it before it is due, so why not give them theirs now when they need it? Since no one can tell in advance which men will be killed, the only proper course is to give it to them all—$1,000 bonus per capita due June 1, 1965, but to be paid now with retroactive 3% interest compounded semi-annually for 30 years back to June 1, 1935. Allied organizations have been formed, such as the Profiteers of Future Wars and Chaplains of Future Wars. Another demands that the government train them as writers of atrocity stories. Young women, future wives and mothers, are also demanding payment which will make possible for them an immediate trip to Europe to see the battlefields on which their husbands and sons will be buried. Historical, economic and moral arguments are brought forth in a recent book, “Patriotism Prepaid”, 
by Lewis J. Gorin, Jr., the "National Commander." What started as a student prank is delighting the country with its broad humor, and bids fair to exercise a serious influence on national thinking. Meanwhile the number of Future Veterans multiplies like magic with over 30,000 members and 4 stenographers to answer their mail!

Nothing is to be gained by deceiving ourselves. Many people say kind words for peace, but do little for the peace cause. The forces against peace and international understanding are strong indeed. War drums sound throughout the world. The causes of war are complex and baffling. But war is not inevitable. Let lovers of peace refuse to be discouraged or defeated. Nothing but a tremendous conviction and belief in the power of love will enable us to persevere.

Let us join Helen Keller in her prayer for peace, "Remove from us pride of might and arrogance of possession. Stretch our thoughts that we may see the whole earth as our country and the inhabitants thereof as our neighbors. Fill our hearts with love that changeth discord to trust. Pour into us the strength of all valiant spirits, put into our hands constructive tasks of peace. Quicken in us the will to resist the hysteria that they who take the sword raise to turn us aside from Thy commandments. Unite us millions strong against the darkness of hate, as unnumbered sunbeams streaming one way sweeten the sod into green ecstasy and fruitfulness."

THREE BOOKS AND TWO PAMPHLETS ON THE CO-OPERATIVE MOVEMENT

(1) Sweden, the Middle Way, Marquis W. Childs: Yale University Press; Toronto, The Ryerson Press. Canadian Price $2.75.


AN UNHEALTHY GROWTH

In 1914 the enormous growth of Armaments in Europe, the sense of insecurity and fear caused by them—it was these that made War inevitable.

—Foreign Secretary Viscount Grey
REV. W. E. SMITH, M.D.

Forty Years in China.

It is said that the average length of time spent by missionaries on the China field is surprisingly short and it is rarely that our Canadian Mission has had a missionary continuously on the field for full forty years. Dr. and Mrs. Smith were appointed to the West China Mission of the Canadian Methodist Church in July 1896. Dr. Smith, as he now returns to Canada, has the satisfaction of knowing that his years of service were synchronous with a period in the Christian Movement that will be regarded by future historians as one of the most formative and significant in the annals of Church History.

He came to China at a time when volunteering for the foreign field as indeed the whole missionary program itself was somewhat in the nature of an intuition - a feeling out in faith, rather than based upon tried results. During those forty years, the missionary movement which began as an intuition, grew until it obtained the complete recognition of the church - recognition of the value of missions as a project, and recognition of its duty as a Christian church to support such. It then developed into a lofty adventure in Christian Romance and Glorious Expansion, and later again after the days of the World War and its sordid Realism, romance in missions gave place to the psychology of doubt and hesitation, and more recently still Foreign missions has entered upon a period in which attempts are being made to rationalize and to define the movement.

In practically all of the recent attempts to interpret the past and define the future of Christian Missions the significance of two of the most important factors concerned is overlooked. The significance of the individuality of the missionary on the one hand and of the particular political events which from time to time condition his work on the other.

Dr. Smith came to China trained as a minister and as a medical doctor. The primary problem of missions before 1900 was to meet the anti-foreign prejudice of China, at that time greatly increased, by the land-grabbing policies of most of the European states. To open the country to the influence of Christian Missions under the happiest auspices, medical assistance was to be added to preaching.

Dr. Smith spent part of the his first term in Chengtu and part in Kiating, the two stations in Szechwan then opened
by the Canadian Methodist Mission. He carried on his combination work, sometimes emphasising evangelism sometimes medicine, working together with his missionary colleagues to produce a favorable impression upon the hearts and minds of the people at large.

In 1900 came the Boxer Outbreak. Beginning as an anti-dynastic revolt it was cleverly manuevered by the wily Empress Dowager, into an Anti-foreign uprising. The significance of the Boxer Outbreak for mission work lay unfortunately in the treaties of peace which followed the conquest of China by the Allies and the cry of revenge from Western peoples - supposedly Christian. The interpretation of certain clauses of those treaties seemed to (and did) allow special privileges before the courts of the land to adherents of the Christian church. A movement among the masses followed in which the church was besieged by enquirers. Certain missionaries in order to check what they considered a pseudo-movement closed chapels and refused seekers. Some on the other hand considered the movement a divine opportunity and received both members and gifts. The majority of missionaries felt that only by acquiring a correct conception of Christianity could an erroneous one be eradicated. They opened chapels and received such catechumens as showed an appreciation of Christian Truth. In harmony with this course, Dr. Smith opened a large number of chapels on the Junghsien district during that period but was careful to refuse gifts which might imply return favors and to refuse help to any who might be implicated in litigation. Within a very few years the danger from this movement ceased to menace the church on the Junghsien district due largely to the wise stand taken at that time by Dr. Smith and his colleagues. During this, Dr. Smith's second term the growing church in the Junghsien district was directly under the control of the missionary. There were preachers but no ordained ministers; gatherings but no recognized conferences.

In 1911 came the Revolution. The Revolution affected the missionary movement in three ways. It encharged the church leaders with a spirit of nationalism, which had one good result for the church in that it spurred the Chinese to seek leadership in the Christian movement and made possible within the next few years a new development in organization.

In the second place the Revolution killed outright any claims to special right on the part of Church members in the
courts of the land. Legally speaking, all were to be free and equal, with special rights for none. In the third place, through the Revolution, a place was allowed for the growth of an indigenous church. After 1900 the Manchu dynasty, feeling itself unable to resist the foreign impact including Christian propaganda, attempted to gratify its resentment by stirring up underhandedly opposition to the Christian Movement. It recognized Christianity only as a foreign religion; as part of the political activities of Western Nations and considered a foreign embassy the only proper body through which the gift of a beautiful Bible the contribution of Chinese Christians - should be placed in Royal hands. Under the Republic, in theory as well as practice, a place was allowed for the growth of a Christian church un-hampered by the stigma of being a foreign institution.

Dr. Smith began his third term of service in Junghsien, the second year of the Republic and was not slow to take advantage the healthy atmosphere in order to build up the church on that district. With Mrs. Smith who had remarkable gifts for work among women, and in co-operation with his colleagues both Chinese and foreign they built up and strengthened the groups of Christians on the district until it became the strongest church center in our work. It was fitting that in the midst of this term Dr. Smith should lead the ordination Service of conference in which were ordained the first group of Chinese ministers in our Work and that the conference which ordained them should be held at Junghsien.

Dr. Smith's fourth term was spent on the southern section of the Tzeliutsing district. He centered his itinerating work at Fushuen city, the commodious property there being his personal gift to the Mission. For some time it was a self-supporting charge.

Ten years ago the Anti-Christian agitation reached Szechuan and churches everywhere as well as schools came under the general persecution of being misrepresented as a part of a superstitious and dis-loyal institution. The church at Fushuen was twice broken up during this agitation, the school driven out and the members scattered for a time. During these years it has been the place of the field missionary to strengthen the things which remain; in a church harassed by doubts within and fears without, to bind up and to comfort. Dr. Smith's fine courage as well as his Christian philosophy of life eminently fitted him for this period of difficult and apparently un-productive work.
During his last term of service Dr. Smith majored in medical work sharing the duties of the Tzeliutsing Hospital with his wife Dr. Ada Speers Smith and a Chinese Staff. Before the term had closed the hospital had become self-supporting. Dr. Smith also had charge of the Evangelistic work in several out-stations. It was a fine close to the forty-year term in China of the Evangelistic Medical Missionary.

And what of it all? Is there any criterion by which forty years of missionary labor can be examined, summed up, and estimated as of such and such value? No! Thank God there is not. Who knows which part of a work belongs to this one or that? Who knows how much the organized results represent the amount of energy spent in attempting to bring them about? Who knows what is gold and what is straw in this finite day of confused vision? Particularly is this so of foundation work. People admire the edifice and ask "Who built it?". Few think of the foundation and ask "Who laid it?".

It is the glory and the pain of the generation of missionaries to which Dr. Smith belonged that they were foundation builders. They laid foundations, but they did not complete the building. They had to spend their time digging deep - and when the earth caved in, digging deep again - before they built up, but the future is theirs as well as the past; a thousand years from now the edifice will still bear a relation to the first laboriously laid foundation.

Paul stresses one thing as fundamental in foundation building - love, and we like to remember Dr. Smith's kindly sympathy through forty years going out to the poor and the sick and particularly to the poor-sick, who met him and went away with free medicine as well as words of comfort. One has only to pass through Junghsien county to-day to realize that while some of the gentry are still antagonistic to Christianity, there has been laid a deep and enduring foundation of good will and kindly feeling in the hearts of the poor and the simple country folk. It is the expression of love that furnishes the permanent basis for the Christian Movement of the future and Dr. Smith shared to the full in laying that permanent and enduring foundation. We wish him many years of fruitful labor as restful retirement in the land of his birth.

NOTE THE ORDER

"He was a man of great views, great energies and great virtue."

Southey's Life of John Wesley.
A TRAVELOGUE

Tachienlu, August, 1936.

By Tibetan.

I spent a few days in Singapore, a terribly hot place compared with the Tibetan frontier. Someone told me there is only a difference of one degree between the temperature at mid-night and mid-day; and I verily believe it, 99 degrees at noon and 98 at mid-night kept me in a constant bath of perspiration and a perpetual longing for cold winds and ice-cream. The Peats had a delightful home with many cool spots and a beautiful car which carried us down to the seashore in a very short time. The M. E. Mission was holding its yearly conference in Singapore when I was there in January and many of the missionaries attending the conference were inclined to think the missionaries from West China were somewhat clannish. The Morses, Tibetan, and the Peats were never tired of speaking about West China and those who heard them were forced to the conclusion that that mission field must indeed be a wonderful place. Here were some West China missionaries who had not seen each other for 22 years and yet time seemed irrelevant in the topics they were discussing. And sometimes we would speak—very bad manners—in West China Mandarin, and the Malaya M. E. missionaries concluded we were a people by ourselves.

No one can doubt the clannishness of West China missionaries; and surely no one can blame us. I question if there is any other part of China where missionaries are so banded together and where there is such a spirit of unity and brotherliness. We may disagree and disagree horribly but there is amongst us a beautiful spirit of unity, and I believe, brotherly love. No one can attend the West China picnic on the island near Toronto and not be forced to this conclusion. There they are, all the big wigs, playing happily like boys and girls, and chasing after a base-ball like ten year olds. Dr. Agnew, Dr. Hartwell, Dr. Hoffman, and Dr. Stevenson and Dr. Endicott, all struggling to push a football over a high net. Dr. Endicott thought he could kick it much better over the net but Mr. Irish informed him that was against the rules. You talk about the Scotch being clannish: West China has them beaten hollow. And to sit down at that supper table on that charming island near Toronto on a Saturday afternoon—oh my! West China, Excelsior.
Bishop and Mrs. Lee attended the conference and I had several opportunities of hearing things discussed. Finance was a most embarrassing question and many of the M. E. missionaries were harassed by it to the point of despair. Mission money was coming from America but it was being largely used to meet overdrafts on the bank; and of every hundred dollars coming from the States very few of them went directly into mission work. The financial question was discussed and rediscussed without the main point being touched, namely, that the Mission had to live within its income or come to a full stop. The whole discussion was quite a revelation to me. Of all people, I never imagined missionaries living beyond their income. When I was in Malaya many of the missionaries were forced to teach in British Government schools to support themselves and their mission; the rule being that what the British Government paid them above their stipulated salary went into the common mission fund. If a missionary wanted a car to help in his mission work he would teach two hours per day in some public school and secure enough money to buy and run a car. It was a most unfortunate situation and a peculiar way of carrying on mission work. However, it had one great advantage in that it brought the missionary into direct contact day by day with hundreds and thousands of young Chinese and Malayan lads whom they might not been able to touch otherwise. And it presented tremendous opportunities and possibilities for exerting Christian influence among the children of Malaya. The work, however, was tiring and the British Government demanded adequate value for money expended. Some of the missionaries enjoyed the work but many of them kicked against it as there seemed no relief from the financial burden pressing upon the mission. And there was no let up: as a missionary you began the year as a government paid school teacher and you simply had to carry on; and the missionary's wife had sometimes to carry on too. I frequently stayed in the homes of some of the missionaries and I was distressed to see how tired they were after a long day in school.

In West China, as far as I know, we have nothing like it. The professor crosses the campus with a villainous bundle of notes under his arm, delivers his lecture, answers some questions, and returns home. He may repeat the performance in the afternoon; I know he repeats it next day. In Malaya the British school system is followed and the missionary who takes up school work in a government school to
help his mission financially, is there from nine till four. When travelling in Burma I was again faced with this distressing question and discovered many missionaries forced to do government school work to keep their mission from going on the rocks. And some of them were compelled to work with or under British school men appointed by the British Government, who had absolutely no interest or sympathy with mission work. In Mouhmein the missionaries sat at one table while beer was served at the other. I was sitting with the missionaries and noticed their chagrin and embarrassment. Again, it was a magnificent opportunity, and would enable the school boys to see what the missionary stood for. He may preach to the boys and teach them the way of salvation, but there was no questioning his attitude to strong drink.

In some of the schools I visited the buildings belonged to the different missionary societies and a grant was made from the government if a certain standard was maintained. In these schools it was possible to do more direct mission work and many young Americans had come to the mission field to do teaching work. In such schools the work came directly under mission control and apart from a money grant there was very little interference.

This I discovered was very satisfactory as far as the missionary was concerned. But with every money grant from the government there was that haunting demand, an educational standard, but with this difference: In the mission school a number of missionaries could divide the school work between them and no one was bound to school work from morning till night.

We may now conveniently summarize for our own guidance and instruction some of the ways and methods of school work in the F.M.S. Burma, Assam and India. First, there was the out and out government school where a mission or missionary would take charge, receive the government allowance, and carry out the government’s curriculum and instructions. Apart from inspection the mission or missionary in charge had carte blanche and could introduce a certain amount of Christian instruction and amusement, depending very largely on the devotion and calibre and courage of the missionary in charge. Dr. Peach with whom I stayed in Penang was a magnificent man and had charge of a school with 400 Chinese boys. Although the school was financed by the British Government and involved a certain amount of control yet the doctor worked hard to bring the spiritual
issues before the hundreds of boys. It was a great pleasure studying the workings of this institution. Second, there were the mission school buildings which at one time were purely mission schools, financed entirely by the home board. I am not quite sure just how the present regime came about but when I was in the F.M.S. and Burma the government financed in part or in whole or made a grant provided the mission school fulfilled certain conditions. The curriculum in these schools was very much like the purely government

THE INFLUENCE OF A PERSONALITY.

(Dr. Britton Corlies.)
He lived his life, worked, played and sang.
Then slipped beyond the veil.
The years have passed. But now behold,
Four leaders we may hail
Within our midst, who proudly say
"He was our master, friend,
Who taught us, loved us, romped with us,
Went swimming too, to spend
A happy time with just us boys.
And we? Naught could we do
But love him in return, and try
To measure up, be true
To him our pal, our Christ-like friend,
Who through his busy days
Was joyfully a comrade guide
Along life's untried ways.
And never failed to give the time
We ragged boys might need
For just that touch to make us wish
To follow in his lead."

Carol Winifred Quentin.

Dr. Corlies died before we reached Kiating. This poem was written one evening after hearing a Baptist friend from Yachow tell about him. C.W.Q.

schools with not quite the same control. Third, there was the missionary who worked a part or the whole of his time in the mission or government school. Frequently a minister-missionary in charge of some Community church in some important centre would give ten or twenty hours a week to teaching in a nearby school. In all such work the government grant made the teaching and hours very exacting and all round this had a good moral effect.

But there were problems. Many young missionaries left their different home lands with very little knowledge of what was before them, apart from the Utopian idea of living
in a grass hut in the jungle and teaching the native children the elements of Christianity. On arrival on the Field many of them found themselves confronted by a strenuous six, seven, or eight hour day, with a blazing temperature of 98 or 99, and with very little control, apart from voting, of the financial help they were bringing to their respective missions. They knew what the government grant allowed them individually and they knew the extent of their mission remittance. And with some individuals this 'rubbed' very hard and disagreeably.

There were others, splendid fellows, who enjoyed the day's work with all its possible contacts, and who soon after four o'clock were on the tennis court, or with their families, in their cars, down by the sea. On the whole, many of the young missionaries I met, enjoyed and appreciated a 'definite day'. There were others who felt 'tied down' and the picture of their missionary lives did not quite fit the frame of those delightful missionary biographies that had stirred their childhood. Some of the missionaries I met wanted to get out into the villages and back into the jungle; but their home boards were suffering from pecuniary embarrassment. I discovered some missions, however, that were carrying on in the good old fashioned way.

The situation was entirely new to me and when asked to give my opinion I found it exceedingly difficult to do so. The whole question as far as I could see it was one of mission finance, probably caused by the world slump and consequent events. The present conditions, however, provide opportunities of far reaching spiritual importance, that but for the financial embarrassment, might never have occurred.

“OBJECTIVITY”

"It is our duty in this day and generation to do our best to arrive at such a presentation of our Christian religion as will make it most easy of access to those who have been reared in other and rival spiritual traditions. Clearly, however, it cannot be asked of us that we should make any change in it which would amount to a curtailing of its significance or of its power. But it is certain that we should be guilty of just such a curtailing if we allowed our Christianity permanently to detach itself from the living figure of our Lord. It is useless to hope that a body of principles can ever do for men what the Gospel story has done for them. Words, words—we grow so weary of them! The world, we feel, is too full of talk, too full of good advice! But we thank God that once at least the word was made flesh and dwelt among us, and we beheld its glory!"—

John Baillie, “The Place of Jesus Christ in Modern Christianity.”
SOME NOTES ON BLINDNESS IN SZECHWAN.

E. R. CUNNINGHAM

When we speak of a person as being blind, we may mean that he is so blind as to be unable to perform any work for which eyesight is essential or we may mean that the individual is unable to perceive light with either eye. The standard used by the writer is that of Trousseau’s "inability to count fingers at a distance of three feet."

To ascertain the incidence of blindness in any country or district, a cross section of the community should be studied. A study of patients coming to an eye clinic does not give one a true picture of the percentage of blindness existing in the locality wherein that hospital happens to be situated. Thus, in anything the writer may have to say about blindness, no conclusions can be drawn in regard to the percentage incidence of blindness in Szechwan.

One frequently has heard from colleagues and read in the Chinese medical literature the much repeated statement 'the most common cause of blindness in China is trachoma.' Years of clinical observation and recent study casts doubt on the accuracy of this statement and makes one conclude that the majority of blindness in China is the result of inflammation of the cornea i.e. the transparent membrane which lies in front of the coloured part of the eyeball. Inflammation of the cornea in most cases progresses to ulceration. The ulcer heals or perforates. In either case there is a scar which interferes with vision. Sometimes as a sequel to perforation the eyeball is ruined and shrunken.

Many organisms are capable of producing inflammation of the cornea. The principal offenders are the gonococcus and pneumococcus. Trachomatous inflammation and ulceration of the cornea is of a mild nature and seldom do we find such ulcers perforating. Thus, when eyes are encountered which show evidence of having trachoma and also evidence of having had a perforating ulcer, blindness being due to changes following on the perforation of the ulcer, one should place the blame on the organism which caused the perforation of the ulcer and not on the trachoma. Trachoma however may be a factor, as quite often due to cicatrical changes in the lids, a sequel of trachoma, the lid margins turn in and the eyelashes rub against the cornea eroding the epithelium and permitting virulent bacteria, if present in the eye, to set up ulceration.
In a study of 749 blind eyes in 506 patients it was found that ulcers of the cornea due to various causes were responsible for blindness in 322 eyes. Blindness resulting from trachomatous changes was present in 106 eyes. One should mention that of the eyes which became blind due to corneal ulceration 89 were also affected by trachoma.

There were 94 eyes which became blind due to lack of fat soluble vitamin A in the diet of the sufferer, i.e. keratomalacia. Most of this number were babies or children under seven years of age and the majority of the patients were seen during the period of civil war in and about Chengtu, when diet especially for the poorer classes and charitable institutions, such as orphanages was most restricted. Accidental injuries accounted for 24 eyes. Injuries met with by a worker in his trade, on the other hand only blinded four eyes. As a result of civil war, ten eyes lost their vision.

All the causes of blindness above mentioned could be prevented.

Hygiene is being taught in the schools and army. One great need is the means for cleanliness—water, soap, wash basins and individual towels and these things cost money. As the result of the spread of information, the incidence of blindness may drop slightly, but no great change will take place until the standard of living is raised.

A MATTER WHICH CALLS FOR THOUGHT.

"— in the past sixty years, no fewer than 400,000,000 Chinese lives have been lost through war, pestilence, drought, flood and other calamities.—China has the second largest natural birth rate of any nation in the world, being led only by Soviet Russia, but the total increase in population of the country has been only about ten per cent of the whole. It should have doubled in that period under normal conditions.—Of course, such an increase would prove something of a catastrophe to both China and the world at large, for it would be practically impossible to provide for it under present conditions, so that, if the adverse factors mentioned above were removed, recourse to something drastic in the way of keeping down this country's natural increase in population would have to be made."

Professor Chiao Chi-ming, University of Nanking. The China Journal, Mar. 1936.

SUGGESTIONS FOR ADDRESSES

(From the Book of Proverbs, and the Apocryphal Books of Wisdom and Ecclesiasticus)

Wisdom's Way in Friendship; in Conversation, in Hospitality, in Business Dealings, in Work, and so on."

Henry Sloane Coffin in "What to Preach", Doran
The Two Sacraments.

Reading: John, XIII, 1-17; Mat. XXVI, 26-29. J. Taylor.

We now enter the sanctuary in the life of our Lord. He had withdrawn from the multitude to an upper room in Jerusalem. His public ministry of teaching was closed. Henceforth he would concentrate on the little group of his immediate disciples. They needed to be prepared for his leaving them. He had some instruction that applied more nearly to them, and which would fortify them in the days to come when their faith would be put to the supreme test and the stoutest-hearted of them might fail. So we find them gathered together for the celebration of the Pascal Feast. Families all over the city and throughout the country-side were seated round the table in a sacrament of remembrance of the great delivery of their nation from bondage in Egypt. Jesus had commanded that his family of believers should prepare for this festival, and now they were met for the last time before his crucifixion. It was a solemn moment and a rare opportunity. Christ took full charge of it. He made the most of it. And it has proved to be one of the central moments in the life of the Church.

As they were eating Jesus arose and made ready for a menial act—but an act of service. He began to wash the feet of his disciples. For a few pence he could have called in a servant of the house and thus saved himself this lowly task. Or he might have suggested that the disciples should wash each others feet and then wash his. Had he done so we should have been robbed of a sacrament—a sacrament of service. For this washing of the disciples feet was as much a sacrament as the eating of the bread and the drinking of the wine which came later. But most of us have been blind to the first sacrament. It is strange that it should be so, for we Christians of the west are mostly Activists—that is we think that we are doing more for the coming of the Kingdom of God when we are doing something. We forget that...
also serve who only stand and wait." We become feverish about the ongoing of Christianity and we multiply organizations and increase our propaganda until there is little time left for quiet meditation.

Well, there is this comfort for such people—Jesus taught both by precept and example that the doing of a service, however humble, is sacred when it is done in his name. In the picture of the Last Judgement he singles out certain people and invites them into the realm of bliss. Why? Because they have fed the hungry, clothed the naked, visited the sick. These acts of service have been had in remembrance by the Son of Man. He forgets nothing. And it was the absence of such deeds of mercy on the part of another group that consigned them to the place of outer darkness. What is the meaning of all this? Some folks, and their name is legion, think that by doing these acts of kindness they are "storing up merit" against the day of reckoning. They are laying up treasure in heaven. And they have good authority for this. But the kind and quality of service which Jesus rendered to his disciples on that last night together was far above any commercialized and stereotyped "doing good." And it is, after all, the quality of our service that makes what we do either a sacrament or a drudgery. To put it another way, it is the motive behind the deed that qualifies the act. It is all made clear by the words: "for my sake" or "in my name". The deed becomes a sacrament when it is done in the spirit of love without any thought of reward, either immediate or future. And the sacramental quality of the act is enhanced because it breeds in others the wish and the purpose to do likewise. In a real sacramental act one radiates the religion of Jesus Christ. The perfume of the ointment that Mary used in her worship of her Lord filled the whole house. The influence of the act of the widow who gave her last mite in the temple has spread through the world as far as Christianity has gone. It is a most blessed thought, that "the daily round, the common task will furnish all we need to ask; room to deny ourselves—a road that daily leads us nearer God." All this is a source of cheer and courage to the man of action.

But let us glance at the other sacrament which is not recorded in our gospel. We may turn the pages to Matthew and read the account there. This second sacrament came at the close of the feast. Is it too fanciful to think that there is more than mere coincidence in this? For this second lesson naturally follows the first. There is a sacrament of
suffering as well as a sacrifice of service. Jesus told Peter that when he was young he was full of activity; he went where he wished; he did what he planned. But the time would come when he would be led where others decided he should go. "He said this to indicate the kind of death by which Peter would glorify God." (Moffatt). Just so. We are all ready for action. We all wish to do something for Christ. We are ready for the battle field; for the market place; for the public meeting, or for the slum. "What are we going to do about it?" But, if we are to be perfected (as was our Lord) there is a place for quiet suffering. We don't want to suffer any more than did Peter. We don't want to be led to the sacrifice of pain and anguish and lonely inactivity. We resent the coming on of old age—we want to be in the front rank of the army. "Onward Christian soldiers" is easy to sing. But it is extremely difficult for us to join George Matheson and sing: "O Cross that liftest up my head, I dare not ask to fly from Thee." We shun the places of quiet suffering; we run from the Cross. But when Jesus instituted this second sacrament, he was within a few hours of the time when men arrested him, scourged him, spat upon him and then led him outside the city wall and crucified him. He already knew what suffering meant. And he never hesitated to tell anyone who wished to become a follower of him that the only way to service led by the Cross. "If any man will come after me, let him deny himself and take up his cross and follow me." The apostle Paul had learned the secret of the Christian life when he wrote expressing his great longing to enter into "the fellowship of his suffering."

Here then, are these two sacraments; that of service and that of suffering. Thousands, yes, ten thousand times ten thousand, are ready to respond to the call to service; for it affords them an outlet for their energy and daring. And it often leads into public life and the plaudits of their fellowmen. But most of us are so busy with our multitudinous activities and the trumpets blare so loudly, that we fail to hear the call to the sacrament of suffering. It need not be so. We may partake of both of these sacraments. We need carefully and prayerfully to get at the real values of life. We need to see the effectiveness of suffering as well as the blessedness of service.

A DANGER

"We translate more easily than we know our gratitude to God into our admiration of ourselves". Hugh Walpole.
MISS PEARL CHIANG OF THE UNION NORMAL SCHOOL, CHENG TU.

Annie Thexton

Friends who are interested in the drama of the ever progressing plans for the training of Christian Chinese women leadership in West China will be interested to know that the Woman's Missionary Society of the United Church of Canada has taken the step of sending their first Chinese woman representative to Canada for post-graduate study. They have granted a scholarship for two years of study abroad in the department of Kindergarten and Nursery school education to Miss Pearl Chiang, principal of the Union Normal school Chengtu. Miss Chiang left on the 23rd of June on her journey to Canada, and will enter the post graduate school of Toronto University this September.

A glimpse into Miss Chiang's history may help to show the reason that she has been the one chosen for this honor, and will also be revealing as to the way that the various missions and their institutions cooperate to produce our Christian leaders.

In the early days of Christian enterprise in Szechuan, Miss Chiang's grandmother became a Christian, and that is how it happened that the six-year old Pearl was allowed to attend the Friend's mission school in Tongchuan, along with her brother. Later she attended the Anglican school for girls in Mien chow, and it was while she was attending this school that she became a member of the Anglican church. After her graduation from this primary school she remained a year as a teacher to the younger pupils of the school. According to the standards of her district Pearl was now a well-educated woman, but she had heard of girls in the capital city who were continuing study in a High school and suggested to her family that she be allowed to go to the capital for further study. It took a year of never-wavering purpose before she broke down family opposition and was allowed to enter the High school in Fang Chen Gai, Chengtu, which had been opened by the W.M.S. of the United Church of Canada. Here she found herself one of the very small group of girls who had been bold enough to seek the highest education that was then open to women of this province... a four year course of High School grade. After graduation from this institution she served for a year with the Y.W.C.A. and then returned to Fang Chen Gai as a teacher in the primary school. Again her ambition was stirred; she wanted to go to the
coast for further study. A sympathetic brother made her plan possible and in 1924 she started off for Peking. At the coast she discovered that she must take two more years of high school work and have a working knowledge of English before she could be admitted to the University. But with characteristic steadfastness of purpose she made good through years of study in an Anglican school in Peking, an American Methodist school in Tientsin, the sub-freshman department in Yenching, and finally the University of Shanghai, a Baptist institution, and in 1931 graduated from the Department of Education of this University. Thereupon she returned to her own province, a mature woman filled with the desire to serve her people along lines of Kindergarten and Primary education. And it was this realisation of the great needs of her province in child education that led her to accept the offer of the Normal school to be superintendent of their Kindergarten Training department, rather than the offer that came to her from the West China Union University to be a member of the faculty of their College of Education.

At the end of two years the problem of registration had become so pressing that Miss Chiang finally consented to become the principal of the Normal school. For three years she has served in this capacity. She has piloted the school through the process of registration to the position where it has become the recognized institution for the training of Kindergarten teachers not only for our Christian constituency but also for the ever-increasing number of Kindergartens being opened by the government. She has noted the growing interest in educational circles in the training of the pre-school age child, and also of the gradual withdrawal of Missions from primary school work and the extension of the Kindergarten and nursery school interests. And she has come to the conclusion that the Normal school has still a valuable contribution to give to this province and to our Christian community in giving the lead in Nursery school as well as in Kindergarten work, and in the related subject of parent education. With this in mind, in 1935 Miss Chiang asked to be released for further study at the coast, but upon enquiry it was discovered that even Peking is not offering post graduate studies along the lines of her interest. It was then that the W.M.S. of the United Church of Canada made request for a scholarship abroad for Miss Chiang which has met with such a generous response from their home board. The mission sends her to the home land with every confidence that she will there prove a fitting representative of
our Chinese Christian women leaders. She has proved herself in the doing of a piece of conscientious and constructive work here; she has a command of English which should make post graduate study and social intercourse in an English-speaking land not too difficult; she has a clear cut purpose and ideal of service. And she comes from a family that have a reputation for accomplishment, a Christian country gentry stock that follow the tradition of their class by a faith in education, and a willingness to find financial support for members of their family group who show a capacity for educational advantages. Her elder brother holds a high post in the post office system, a sister is a graduate of the university with Postgraduate work in Peking and is married to a member of the University faculty, another sister is in her last year of medical training, and still another is a graduate nurse. But perhaps her most important qualification is that she goes as a Christian, and one who is increasingly conscious of what it means to live a consistent Christian life, a sincere seeker of the Jesus way of life.

THE SIMPLE LIFE.

"The more simply you live, the more secure is your future; you are less at the mercy of surprises and reverses. An illness or a period of idleness does not suffice to dispossess you; a change of position, even considerable, does not put you to confusion. Having simple needs, you find it less painful to accustom yourself to the hazards of fortune. You remain a man, though you lose your office or your income, because the foundation on which your life rests is not your table, your cellar, your horses, your goods and chattels, or your money. In adversity, you will not be like a nursling deprived of its bottle and rattle. Stronger, better armed for the struggle, presenting, like those with shaven heads, less advantage to the hands of your enemy, you will also be of more profit to your neighbor."

Charles Wagner.

CHENG TU NOTES.

September—and the workers are rallying for another year. From Hah-O-Tai and the north come Mr. and Mrs. Hartwell and family; from Kuanhsien, the Canright, Beech and Davidson households, Misses Simister and Brooks and Mr. Franck; from Ren Sheo, the Kilborns; from Oxnei, Misses Hambly, Witte Wilkins, and Dr. O'Donnell also Dr. and Mrs. Service; from Ta Chien Lu, Messrs Stewart and Torrance and from Li-Tan (Pan) and the tribes country, Mr. Ferguson. —Charles Carscallen Jr. is the latest addition to the missionary forces here. Mr. Endicott has left with Victor and Isabel Hartwell, Mary, Enid and Jim Endicott for the Chungking School.

The West China Missionary News, September 1906
I had two full days to see the Dinghsien experiment, one I spent in the city and one in the country among the villages. In the city I saw the headquarters of the so-called Mass Education Movement though it has grown beyond mere Mass Education. No doubt much of what I shall say will be familiar as so much has already been written about it but perhaps I can add a new touch or two. Like most movements it is highly organized and there are heads and subheads dividing the organization along clearly marked lines. In general their activities are along the four lines of Education, People's Livelihood, Health, and Civic Cooperation.

Education is of course represented by the Mass Education Schools which I did not see at all as they are all finished for this year owing to the busy season having already arrived. When I spoke of the difficulty of getting people to be interested in studying the 1000 characters in Szechwan they suggested that it was because it had not been linked up with other activities making apparent the use of learning to read such as cooperatives etc. to be members of which one must know how to read. Besides Mass Education, however, they have interested themselves greatly in the village schools. The movement has given direction and assistance while the local village provides the teacher and place. The buildings were of a very simple type and I think in all the schools I visited there was only one teacher to a school except where a kindergarten was in connection with the school in which case two teachers were employed. The first school I saw had 113 pupils with just one teacher. This is made possible by a somewhat modified form of the old Monitor System whereby pupils assist with the teaching. Again the organization is rather set. There is the one large division including the whole school and with one pupil as head. Then there are the intermediate divisions, two in number, each with a pupil head and then each middle division has four small divisions, each with its pupil head. I saw them divided into these small divisions sitting on their little low stools most of them out in the open while the head of their small division taught them. Mr. Hubbard of Pao Ding Fu was telling me later that some of big educational heads of the country had been
down to see it and condemned it more or less on the grounds that the pupils would not teach well. There is no question I think about the truth of that as the kind of instruction they were giving was not very pedagogical but the other side of the question is whether or not such a system may not be the solution for China’s present needs in Mass Education, granted of course that it is far from perfect. I am rather inclined to that view.

In an attempt to help with the people’s livelihood they have what would seem to be rather a well-run experimental farm in a big open plot of ground inside the city of Dingshien. There is a great deal of open land inside the walls of Dingshien city, more open space than streets. They have only such things as are likely to be of use to the area in which they work. In the animal section they have goats, chickens and pigs. The latter are a variety that I had not heard of before, a black pig called pole-in-China, at least that is what it sounded like. I may not have it spelled correctly. The chickens were mostly white leghorns. They have these animals and birds for giving out to the farmers throughout the county. The same applied to the horticultural department. They are experimenting with different varieties of wheat and cotton and fruit trees and other things grown extensively in their area. They have a group of men who go out through the county giving talks on better farming and then they have a larger number of promising young farmers who are asked to be responsible for spreading these ideas freely amongst so many families each. This volunteer corps comes in at certain times to receive lectures at the work at the experimental farm. Then too they have experimental stations through the county where there are exhibits of farm seeds and also charts, etc. Lectures are given periodically in these places. The day that I visited the villages I saw one of these stations.

In Dingshien itself the movement has a quite up-to-date looking hospital run along modern lines with several doctors. Then they have seven dispensaries through the county where clinics are held every morning by men less well trained than doctors. They did not have a very large supply of medicines or a very large variety in the village clinic that I saw but there were enough to do the simple things necessary I think. They charge five of these northern coppers which is the equivalent of about two cents. Then of course there are the little boxes containing twelve kinds of medicines that you have heard about. These are given out to a great many
villages in charge of local people that have just a very rudimentary knowledge of these medicines. Vaccination campaigns are also put on of course and I presume Public Health too, though I did not ask specially about that.

One of the chief things undertaken in lessons in cooperation is the establishment of all the kinds of cooperatives. While I was there the British adviser on cooperatives to the Nanking government was in Dinghsien inspecting the cooperatives. In one of the villages that I visited I saw a cooperative store. It was a consumers’ cooperative and a credit co-operative. The banks are willing to advance money at eight percent. The men in Honan told me that the government were organizing credit cooperatives in that province but that they feared the tendency would be for them to become simply loan societies and since the bank demanded security the danger would be that even at that lower rate of interest or partly because of it the farmers could borrow too freely and be unable to return and so lose their land. I was surprised to find that in the Dinghsien area (county) sixty-five percent of the land was owned by the tillers and another thirty per cent was partly owned leaving only five per cent tenancy. That was not due to the movement but is apparently the condition prevalent in this part of China.

So much for Dinghsien. One of the things that strikes one quite forcibly is the absence of anything really along a moral line, not to speak of a religious line. There is no doubt some of it in their small books but none to be seen in their programme. At least a third of the personnel of the movement are professing Christians and from what I saw and heard from the local Salvation Army missionaries many of these men are really keen Christians. But they seem to fear, or rather the management fears, that any inclusion of religion in the programme would alienate it from the people. That is I suppose a matter for opinion but it would look as though they had bent backwards in their attempt to keep religion out. One fears for its future on that score that is for its future as a movement that will change the whole man and his environment which would be what they have attempted to set out to do. There is however much to be learned from Dinghsien but of course it is based on the village, as all North China experiments must be and we in Szechwan have no villages. So our solution must be a different one somehow.

On May 19th I went on from Dinghsien to Pao Ding Fu. I decided to stop off there for half a day and I was so fortunate as to find Mr. Hubbard of the American Board Mis-
sion at home, and also his wife who seems to be quite as much a missionary as he. I arrived just after noontime and he said he was just about to go out to the village which they have been majoring on for the past two or three years. So he borrowed a bike for me and I went along. It was only ten li. Mrs. Hubbard went out on a bike also. He said they had borrowed many ideas from Dinghsien but they had not planned to put any amount of money into the village but rather have the people work the thing up in their own midst with the help of the outsider. Their whole method and approach was printed in the May and September copies of the 1935 Educational Review, published anonymously and the third installment will be in very soon now. He said they went frankly as Christians but did not go to preach but to help, that is, not to preach until a call came for it. A reorganization committee was formed for the village, wells were dug, a credit-cooperative was begun but all with very little outside capital. Mass Education classes were started especially for women. Last fall the request came for classes in religion and they have had well up to one hundred coming to the classes twice a week and about forty or fifty I think it was have given in their names definitely as interested in the Christian religion. They have a "young peoples" fellowship too. This village was an entirely new one as far as Christian work was concerned. There were no Christians there but only one or two boys that had been in the mission school. The thing that really impressed me most was the manifest feeling, the very manifest feeling of friendliness for the missionary that was to be seen everywhere in the village. A Christian army colonel stationed nearby heard of the venture and he went to live in the village and now he has on his own started a twice weekly medical clinic in the village. That was on while we were there.

At Bao Ding Fu the American Board Mission have a very fine Middle School, Junior and Senior with about six hundred boys and more than two hundred girls. The principal Mr. Yang is a very fine and devoted man. He put me somewhat in mind of Yang Fang Lin of the Friends' School, Chungking. It certainly is a very fine school. The principal is trying in every way to keep the students, two thirds of whom are from the villages, in touch with life and reality. He has a good sized farm plot and I saw him in it with his hands all dirty. He also has an industrial department and a school for street children run by the pupils and during holidays the pupils are given little boxes of books to take out to read and explain to the farmers. The school is entirely self supporting.
At Pao Ding Fu I also saw the martyrs’ cemetery of victims of the Boxer year, Chinese and foreign all together with the same kind of grave and stone. There were seven foreigners in all and about twenty or thirty Chinese. Incidentally the American Board Mission got a good deal of compensation in the way of land and they feel that it did their church in Pao Ding Fu more harm than good.

MY PRAYER

O Father, make me worthy of their love,
Those dear ones whom Thou hast given to me.
They trust me too, as even Thou above
Dost trust, love and believe in me, Thy child.
They constantly bear up on hands of prayer
My undeserving self—but yet Thine own.
I try to do Thy will, but often fail
And get discouraged, and my heart is grieved
To know that once again I’ve failed Thee, and I long
To be more worthy of Thy love Thou dost impart
To each and all of us so graciously, not stinted,
Unfathomable, free to all who call upon Thee.

Oh, may Thy other children find in me
Some likeness of Thyselr, lowly and kind,
Forgiving, loving greatly, and inspiring them
To give Thee all their love, and serve Thee too,
As Thou wouldst have us love and serve our God
Gracious omnipotence, whom Christ has called our Father,
My humble, grateful heart would praise and bless
Thy Holy Name forever. Make Thy love o’erflow thro’ me
Into these other lives about me day by day,
(They may not have so many privileges to know
Thy great, triumphant grace, mercy, love!)
Fulfil our longing to be all Thine own,
Forgive the times I’ve failed to do Thy will,
Have left undone, unsaid, unthought what Thou
Wouldst have me do or say or think,
The many wrongs I’ve let abide in me.
Forgive me for the times I’ve led astray
Thy little ones placed in my care awhile.
O loving Father, cleanse my heart and purify my mind;
Open my eyes, increase my faith, strengthen my will
To do the work entrusted to me in this land,
That I may serve Thee better every day, give Thee
All I have and am, wholeheartedly, with joy,
And heart filled with Thy great, deep love for all.

I pray this for Our Saviour’s sake. Amen.

West China, August 1st, 1936. Contributed.
At the present time perhaps, no country in the world is holding the center of the stage as is Germany. We are watching a defeated nation struggling to her feet to again attempt to retake her prewar status among the nations. What with the Nazi Government and what is commonly known as the "Jewish Persecution", the jeopardizing of the Locarno Pact and the occupation of the demilitarized zone, we are inclined to be slightly anti-German in our opinions and attitudes. Let us climb over the fence and see the situation from the other fellow's standpoint. Let us, say, for four hundred words, look through the eyes of an intelligent, peace-loving German gentleman on the actions of the "Faterland".

Professor Salfelt of the University of Gottingen now on Geological survey for the Chinese Government, spoke quite frankly to me on various important movements now going on in Germany.

For some years after the war the youth of Germany was failing both physically and mentally. There was sport of a type, but limited and of the worst kind. This is being remedied, national education and physical treatment are obligatory, with health, not the glory of sport as its objective. All this is to build again a true national feeling. For boys, there are camps and organizations equivalent to our Boy Scouts. The League of German Young Girls is a child of Hitler's mind and resembles to a degree, Girl Guides. To all those, later desiring civil positions, belonging to these groups is absolutely necessary.

Physical Labour Camps are a unique movement. The students desiring University education and all other young people besides, are obliged to first attend a camp for one year. Here in these camps the young men build roads, dams and do irrigation work. Girls work on farms and carry on Social Service. Every healthy man must join the army for one year. This is not necessarily an aggressive move, but a method to build up a rigid and efficient system along with the necessary military precaution.

Dr. Salfelt feels that the German Government is not opposed to the Church, but the Government does demand that the Church remain neutral. This attitude is directed more toward the Roman Catholics for what they have done, than toward the Protestant for what they failed to do. The Roman Catholic Church formerly formed the central party. In
Hitler's regime there is no room for party dissention. There is also, in Germany, a feeling that the Church of Rome is in juxtaposition with communism in order to combat Protestantism. Dr. Salfelt also denounced the Catholic Church as a means by which large sums of money were being shipped out of the country. This was engineered through various Church Orders and Commercial Fraternities controlled by Rome.

The attitude of the Nazi Government to the Protestants is slightly different from that to the Roman Catholic Church, though theoretically speaking, her policy is the same to both, as the salaries of priest and clergy are controlled by the state. The Protestants failed to unite in Germany's hour of need, hence must now fall to an equal footing with the other sects. The dissention with the clergy was curbed by withholding the necessary money. Dr. Salfelt states that the Protestant Church is progressing, and now a far larger percentage of the population take active interest in the Church. This, Professor Salfelt feels, cannot be said for the Roman Catholics who are gently coerced into showing the required attitude toward the mother Church.

With regard to Germany's fait accompli in the demilitarized zone, the Government was losing both prestige and money due to the corrupt control in that area. It was also a gesture to France. Germany feels that France has consistently, both secretly and publicly, broken every treaty since nineteen eighteen.

Germany is a National Social country and every man must see to his neighbour as well as to himself. Dr. Salfelt considers that the attitude of "what is mine is mine, and what is yours is mine also," was well escaped. Public denunciation, as the Government controls the Press, is the most effective method of dealing with the ultra wealthy. Germany is trying to find a compromise between Marxism and Capitalism.

Many consider, and perhaps rightly too, that the whole German regime rests upon the shoulder's of one man. Hitler. This is partially true, Dr. Salfelt says, for the present, but, he intimated that they are now building up such a system that the time will come when the state shall move on irrespective of one man.

PLAY SAFE!

"Prudent advice! Don't be a pioneer. It is the early Christian that is got by the lion. The safest mountain paths are those trodden by mules and asses. Follow them."

Dean Inge—Hibbert Journal, July 1936.
August 20, 1936.

The Editor,
West China Missionary News.

Dear Sir,—

A perusal of the letters in your columns relative to the book Jesus has led me to feel that some of the misunderstandings which have arisen might be cleared up by certain explanations which I may be able to supply. It is apparent that there is a considerable lack of understanding in regard to the method by which the book was compiled. The authors did not explain the method in detail in their preface, as the book was written primarily for Chinese students, and not for Biblical scholars.

The authors state, "It is necessary for anyone who wants to know just what Jesus said and did to make an objective analysis of the records which we have, in order to come as close as he can to the original form of the tradition. The present volume, Jesus, is the result of such a study." On the other hand Mr. Sargent says, "it must be confessed that a study of the book leaves the impression that what the authors mean by an objective analysis of the records is not purely a study of the varying texts of the individual Gospels...but the consideration, largely subjective (italics mine), of how much in the gospels emanates from Jesus Himself, and how much is the early church's interpretation of His life." It has been apparent to me that many others feel that the method consisted of choosing the passages which agreed with the concepts of the authors, and rejecting the others.

In view of this misconception I feel it necessary to make some detailed explanation of the method actually employed. The validity of the method is another question, with which I shall deal later. In brief, the method is based upon the premise that Mark is the earliest of the four Gospels. The corollary to this is that Matthew and Luke possessed that record, and copied it in the passages common to all three Gospels. This being so, it is of great interest and importance to compare the content of these parallel passages. (This leaves out of account the long passages in Matthew and Luke which are not based upon Mark.)

For example, where Matthew appears to be following Mark, but inserts a verse not found in his source document, he has obviously done so for his own special purpose, and the validity of such a passage may be questioned. Such is the famous passage Mt 16:17-19 (71 EF in Records of the Life of Jesus), in which Jesus is reported to have said, "upon this rock I will build my church". It is of course a question with many scholars whether Jesus ever used the term "church".

Many examples could be cited of how Matthew or Luke have made changes in copying from their source document. One of the most striking is the incident of the "sign of Jonah", found in the passages Mt 12:38-40; Mk 8:11-13; Lk 11:29-30 (68 A-C, 88 A-C.). Here a simple statement by Jesus, in Mark, that "there shall no sign be given" is changed to a warning of judgment by Jesus, in Luke, and a prophecy of the Resurrection, by Matthew!

A slightly different situation is found in one of the passages mentioned by Mr. Sinton, the parallel references being Mt 17:22-23; Mk 9:31-32; Lk 9:44-45 (78 BC). Luke contains no reference to the "rising after three days", which occurs in the other two Gospels. Since
it is apparent that Luke was here following Mark, there are two possible explanations of the discrepancy: (1) the reference was in Mark but deliberately omitted by Luke; (2) it was not in the original Mark when copied by Luke, but added by a later editor. The first explanation is very improbable.

It is by the use of this type of method, and of various forms of internal evidence, that the authors have built up their final text. They tried to make the method as objective as possible, although that term is naturally subject to human limitations. It is not true that the authors commenced their study with certain preconceived notions about Jesus, and based their conclusions on those notions. As one who has spent the last five years studying the Gospels with this group, I can testify that many of my former ideas had to be changed in the process. The method can be used by those without any special training in Biblical criticism (although its possible limitations will be pointed out in the next paragraph), and it has made Jesus clearer and more vital to large numbers of students throughout the world.

As to the validity of the method, it is naturally based upon certain assumptions, which may be examined here. The first, accepted by many scholars, is that Mark is the earliest of the four Gospels, and that Matthew and Luke copied it, with changes, in the parallel material. The second assumption, that the original Mark is the most accurate picture of Jesus that we have, is more open to question. Bishop Hall has recently examined the problem (Hibbert Journal, January 1936, p. 278 ff.) and points out: (1) that Mark is an interpretation of Jesus, just as are the other three Gospels; (2) that Matthew’s and Luke’s other sources may be older, and therefore more reliable, than even Mark. The method employed by our authors perhaps does not make adequate allowance for these possibilities.

Another possible defect of the method is that it permits the inclusion of passages in Mark which have been shown by critical methods to have probably originated from other sources. Such is the discourse on the end of the world found in Mark 13. Loisy states (Hibbert Journal, April 1936, p. 286), “The base of the discourse, it has long been recognized, is a brief Jewish apocalypse, of older date, supposed to have been written when Titus besieged Jerusalem, or even in the time of Caligula.” (Records, 134, Jesus, Sec. 85.)

It is doubtless for these reasons that many friends, otherwise sympathetic with the project and appreciative of the book, feel that our authors have made too sweeping claims for their text; for they say in their preface, “The present volume . . . . includes everything from the records of Matthew, Mark and Luke that can be established as belonging to the earliest tradition.” It has been suggested that subsequent editions explain more carefully that the book is the result of one method of approach, and not to be taken as the final word on the subject. It was felt that no other title than the one used could express adequately the purpose of the book, namely to present Jesus as clearly as possible.

It was realized that the treatment of the Resurrection would be a stumbling-block to many; however the authors were consistent in their method of using only what appeared to them to be genuine Marcan material. Their aim was to portray the earthly life of Jesus; what happened after His death is really another chapter. My own opinion, which I believe to be the opinion of the authors, is that it is the basic fact of Christian experience that the Spirit of Jesus lives, but that that fact has nothing to do with what happened to his body.
That is the miracle of it—spiritual and personal values do not have to depend upon the continuation of material existence. The Church has laid far too much emphasis upon the material, as though that were ultimate reality. (The same is true of the so-called miracles—we have argued over the physical details until we have almost lost sight of the spiritual value of the incidents.)

I realize that what has been said above will not be satisfactory to some of our friends who do not see entirely "eye-to-eye" with us on many of these questions. I would simply say to them that this study of the Gospels has resulted in a real experience of Jesus—made Him more clear, more vital, more more meaningful to us. And I am sure that I would be doing these friends an injustice to suggest that they would be prepared to deny the reality of our experience.

In conclusion I wish to make it clear that I am not in any way speaking for the authors of the book; they are unaware of the contents of this letter.

I am,
Your faithfully,
H. Bruce Collier

CORRESPONDENCE

American Embassy
Peiping
16 June 2636

Dear Friends:

Recently Mr. Brace sent me the album prepared as a memento of the Memorial Service for my husband which was held in Chengtu last October. I can see that much loving thought went into all the plans for that service and also for the album, and as it is impossible for me to write to each one personally please accept this letter as the appreciation of my three sons and myself for your thought in memory of our dear one.

I would be glad if you could mention this message from me to any Chinese friends concerned who will not see the "News."

It is my hope to visit Szechuen ere long, but all plans are now in abeyance until Richard regains his health. He is improving, but we shall probably remain here in Peiping at least until the summer of 1937.

Sincerely,

Grace B. Service
(Mrs. R.R. Service)
THE TRAGEDY AT HEHWODZE

MARIAN MANLY

We in Szechuan are all familiar with the wild white rivers of the Thibetan borderland, rivers which change in a few hours to wide torrents of furious brown water, tearing out bridges, washing away fields and roads, and taking their toll in human tragedy. People tell us of a whole village street washed away in the night, of an island obliterated with every living thing upon it, of a gay bridal procession going down with a wrecked bridge—a hundred tales of pity and terror. This summer the tragedy struck home to all our hearts when small Nancy Collier and Mary Rackham were drowned on the journey homeward from Behludin.

It has been a summer of recurrent floods. The river crossing above Hehwodze has been impassable more than half the time. In low water we cross there by a series of one-plank bridges and little fords over stream after stream, where the river frays out over pebble shingle. When the water is a little higher we can cross by ferries at the towns, but when it is higher still the townspeople refuse even to man the ferries, and there is no way across.

On August 26th, when the Rackhams, Dyes, Maxwells, and Dr. Billington came down from the mountain, the bridges had been in use for a day or two. All were anxious to cross here, because the road on the south bank was in much better condition than that on the north. The log crossing the swift central portion of the river was a strong and heavy one. A number of loads had already been carried over. The fact that the water was even then rising rapidly was not apparent to people just arriving on the scene. So, in spite of the fact that water was splashing over the center of the foot-log, and beyond was a ford with water thigh-deep, when the Dyes, Nan, Joan and Mary Rackham, and Nancy Collier arrived, it seemed best to press on. Two carriers went across empty-handed to test the bridge and returned, evidently satisfied that it was safe. A bedding load was then taken across. Next little Joan Rackham was carried over in a bei-jah-dze and set down on the far side. Then the double chair with Nancy and Mary prepared to cross. It was advised that two extra men go along to help steady the chair through the ford. As they reached the middle of the log it suddenly slipped from one of the pebble piers that supported it, and
all were thrown into the water, the four carriers clinging to the chair in instinctive responsibility.

The brown current swept them so swiftly downstream that those on shore could not keep pace. George Rackham, who had been a short distance behind, caught up with Dan Dye, and both followed as fast as possible the slender bamboo chair-posts sticking up through the water. The one hope was that the chair might lodge among the boulders and the children and carriers be still clinging to it. But by the time the chair was retrieved some distance downstream it was broken and empty.

Then began the sad search for the little bodies. Dan Dye raced ahead to Guan Kou, hoping to cross to the other side to conduct the search from that bank, and hurried halfway back again when that was found impossible. The others went more slowly along the north bank, scanning the river bed. Probably about an hour after the accident and five li below the spot, George Rackham saw what might be one of the children in the shallows by a pebble bar below Hehwodze. He called across, and two men waded out and carried her ashore. George did not know which child it was, but continued looking for the other. At least ten li below the scene of the accident he found the other, also on the south bank. With the aid of Chinese on both banks a rope was passed across and the little body was tied in a network of rope and brought across the current. It was Mary. In all the search nothing was seen of the bodies of the carriers.

When Nancy had been found at Hehwodze, an educated Chinese used artificial respiration in the attempt to resuscitate her. Later the report reached me, where I happened to be at the pottery. I worked over her an hour on the one chance in a thousand that there might be hope. When that hope was gone I carried her to the Fu Yin Tang, put her on my whager and started for Penghsien. At Guan Kou I got in touch with those on the far side of the river, who were waiting in vain for the ferry. By shouting across I learned that Joan was ahead and Mary had been found, so I hastened on to Penghsien where I found Joan in charge of Pastor Tsao. The Jenkinses and Mr. Sherwood were in Pen Hsien that night, and they and Mr. Tsao were all most helpful and kind. In the morning we sent a swift messenger to Chengtu with a letter for Dr. Gladys Cunningham with the sad word.

The people on the north bank spent the night in a small temple opposite Guan Kou, sharing their inadequate supply of cots and bedding, and watching over little Mary, who was
laid in the temple gate-house. She had been dressed in
clothes belonging to the Maxwell children. The ferry made
three crossings in the morning, so the party reached Peng-
hsien a little after noon. All were too worn out to travel
that day. Friday morning we set out, with the two small
caskets we had had made at Penghsien, and were met about
noon by Edison Cunningham, who went on with them. We
reached Chengtu just at dark, where friends were waiting
with the sympathy that means so much at such times. A
beautiful service was held next day at the home of the Mul-
letts, Gerald Bell giving the message.

The whole community is drawn together in the loss of
these two darling children, drawn together in our longing to
give comfort to our friends, their parents. There is so little
that can be put in words. But love often carries across from
one to another without words. May George and Nell, may
Bruce and Mary be comforted in the preciousness of their
other children; may they find a more lovely companionship
in the sympathy of their friends, a deepening of all life's
meaning in the high courage with which they meet this ex-
perience; and may they be sustained in the infinite love and
compassion of God, secure in the peace of the knowledge that
it is well with their little daughters because God is Father.

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A REQUEST

(To Old Missionaries)

We lack the following numbers of the News:

- January 1903
- February and September 1904
- January and May 1906
- September 1907

Future historians will be asking for these—possibly. We will be
grateful. The Editor.

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SUBSCRIPTION RATES

Subscription price in China Mex $1.50 per annum, postpaid
Subscription Abroad Mex $2.50 per annum, postpaid; $1.10 in
gold, if remitted from U.S. or Canada.

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The Business Manager,
West China Missionary News
Chengtu, Szechwan, China

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West China Missionary News,
Chengtu, Szechwan, China.

Vol. XXXVII No. 9

September 1936